

SPIRITUAL PHILOSOPHER.

Goodness and Truth.

VOL. 1.

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SPIRITUAL PHILOSOPHER.

From the Eastport (Me.) Sentinel.
INTERVIEW WITH THE 'SPIRITS.'

Of course, the most of our readers have, ere this time, read and heard much about what have been denominated "spiritual rappings," "spiritual communications," &c., as recently manifested in various parts of New York, in the family of the Rev. Dr. Phelps, and in various other places. To the 'rappings' manifested in New York city, through the medium of Mrs. Fisk, and her two sisters, of Rochester, have been given considerable notoriety, from the fact that they were witnessed by men famous as divines, poets, philosophers and historians, who published widely through their several mediums, the circumstances attending their interviews. Some have published serious, and others ludicrous accounts, which were received also, by some in a serious and inquiring spirit, and by others, in a ludicrous light, according to the peculiar character of each, and the manner in which he was impressed. For our own part, skeptically as we naturally are, yet have we been "perplexed in the extreme" to account, not so much for the 'noises,' but for the fact that so many and so shrewd persons should—if these things were mere delusions—be so constantly and surely deceived. For all admit that they heard 'rappings' purporting to issue from 'disembodied spirits;' that such spirits answered repeatedly and correctly, a great variety of questions, the matter of which no others present, or perhaps within thousands of miles, were cognizant of. And yet, though the interrogator might well be 'staggered' at these manifestations of unaccountable intelligences, and interposed every objection to the given manner of their operations, and, still farther, had and exercised every opportunity to detect any 'machinery' or 'trickery,' if any there might be,—no one has yet been able to offer any theory by which to solve the mystery, otherwise than to suppose they are, as is assumed, *bona fide* manifestations from the spirit spheres.

So, not having the fear of any ecclesiastical council in our way; and not holding any opinion in regard to the spirit-world and its laws, which we are not very willing to yield for a better or a truer one—we have watched the progress of the doctrines of Pneumatology, and kindred subjects, with a good deal of interest—in fact, thinking these matters of greater importance to mankind than the various questions of party politics—and actually letting them, at times, absorb our attention, when it was supposed, and is now, for aught we know, that we were 'concocting schemes' to defeat a 'candidate,' or to injure some one who was not a candidate.

On our visit to Boston, recently, we made it a part of our business to call upon *La Roy Sunderland*, the celebrated philosopher, lecturer, author, &c., for the purpose, if possible, of having an interview with the 'spirits,' which, for some time past, have manifested themselves at his house, in Charlestown, and of testing their genuineness by our own senses. And, by the way, we will remark, that notwithstanding the aspersions cast upon Mr. Sunderland, by fools who cannot understand him, or by bigots, who will not, we have not the slightest evidence that he is either false or deceptive; *other* men—or, rather, we should say, *jugglers* who get their living by deception, will swear that Mr. S. is a living falsehood, because, forsooth, a man can only see and reason from his own position; but men who start from the point of truth are willing to be convinced of a truth, and can easily conceive that *truth* is. We care very little about the consequences of a wrong estimate of a man's character, or any matter of importance. We think Emerson correct when he said 'speak to-day what to-day thinks, in words as hard as iron; and speak to-morrow what to-morrow thinks, quite as hard, though you contradict everything you say to-day.' And we say it, as our honest conviction, after several interviews with this much slandered man, that he is not only wise, but honest and of good purpose; and, in this view, we are corroborated by all who have the pleasure of his acquaintance, or any dealings with

him. Now, after thus much, the rest—i. e., the belief in the verity of the 'spiritual manifestations' would be comparatively easy, were it not for the unaccountable incredulity men always have in regard to things *real*, and their extreme gullibility in regard to popular delusions. And then one always likes to "see for himself;" another might be easily mistaken—or all might be mistaken without any intentional deception on the part of any one. Well, readers—don't get impatient—it was with such views and feelings, that we accepted the kind invitation of *La Roy Sunderland*, to visit his house at 3 o'clock on the afternoon of Thursday the 3d day of October inst., and make one of a small party who were there, to see—what they might see. Among the number was another Editor, Mr. Parkhurst, of the N. Y. Pathfinder, a gentleman and lady unknown to us, Mr. Sunderland and his daughter, a Mrs. Cooper, through whom, as a "medium," the responses were made. It is said, and we do not doubt it, that certain conditions of organization and temperament are necessary in the person through whom the spirits make their manifestations; hence, Mrs. Fish and her sisters are represented to have even temperaments and harmonious organizations; and this Mrs. Cooper appears to be of that peculiar caste whose mechanism, mentally and bodily, is without discord or jar. At the time of our sitting, she was a little uneasy, on account of the nestling of her little infant near by, and consequently the time of the sitting was limited.

The company seated themselves round an ordinary center-table, covered simply with a common oil-cloth. After a brief explanation and invocation by Mr. Sunderland, he then asked a certain spirit if it were present, and would respond. Each one of the company placed a hand upon the table, and in a few seconds distinctly heard the "raps," and felt the vibrations upon the table. We made as much scrutiny about the premises as we were able, to be consistent with courtesy—moved the table, and saw that the "medium" who sat next to us, did not touch the table. A number of questions

were propounded by the company, and answers received from a number of 'spirits,' each one purporting to be a deceased relative—brother, mother, father, wife or child—and each question was said to have been correctly answered. One 'spirit' was requested to rap the number of years it had been dead, or admitted into the spirit-sphere—some one repeated the numbers, from one till the spirit rapped, which it did when '14' was pronounced. The questioner said it was a mistake, but finally on 'summing up,' found the person referred to had been dead over 13 years! When our turn came, we were granted the liberty to question and cross-question, any way we pleased, but were reminded that the time was limited. We were so much excited from what we had already witnessed, that we hardly knew how to proceed, and our mind was actually vacillating between the awful solemnity of an interview with the 'spirit-world,' and the idea, whether, after all, the whole thing was not a splendid humbug. We resolved to ask some very difficult questions, for any in that circle, except the 'spirits,' and the following is the result, over which we leave our readers to reflect sincerely, to laugh or to sneer, as they please.

Question—Is there any spirit present who will communicate with me?

Answer, by raps—Yes.

Will you give me your name?

Here the alphabet was repeated, at the suggestion of Mr. S., and, from the rappings manifested when the letters following were uttered, we wrote down—"He knows."

This, we thought, was, to say the least, rather equivocal, as at that time, we had no particular person of our deceased relatives in our mind; but what is more natural for any person when asked to give his name to a third person, than to answer, pointing to him—"He knows!" And yet, any one might have answered thus.

We then wrote down the following names, in such a manner that no one of the company could observe what we wrote:—

"Henry—Mother—William—Sophia."

—Then, asking the spirit to tell us when we touched the right name, we then put our pencil on the first, and asked,

Is it this?

No answer.

Is it this?

No answer.

Is it this?

A.—Raps.

This was in answer to the third name. Without uttering it, we asked the spirit if, as a farther test, it would spell out the name we had just touched.

The alphabet was repeated, and raps were promptly made at the letters spelling—William.

Then we made the following interrogatories:—

Did you die in Boston?—in Baltimore?—in Philadelphia?—in Liverpool?—in New York?—

A.—Raps. (Correct.)

In repeating these names, we endeavoured to use the same intonation of

voice, and to make the same pause in each instance.

Now any person who undertakes to investigate this matter, will find it much harder to be satisfied that all these things are done by any sort of machinery or trickery, than to believe they are direct communications from disembodied spirits. And why should we doubt this, when the affidavits in its favor are so many, so strong, so respectable?—is it not too late to deny a proposition simply because it is new and strange to us, and because we do not understand its laws? We think so. It is true, the wise sceptics are now seeking for the cause of this marvel in clairvoyance, pathetism, &c. but aside from the utter incompetency of even these to account for it, how long—as Mr. Sunderland well asks, in the last No. of his "Spiritual Philosopher"—is it since these ages have progressed so far as to admit that there were such things as "Pathetism," and "Clairvoyance?"

Mr. Sunderland suggested that as every person had one or more "guardian spirits," depending, perhaps, upon the number of friends he had lost from the earth, and who were inhabitants of the spirit-sphere, it would be best to call upon some one whom you had always felt apparently near to you; for such are more likely to be attracted by you. And it is true, that, although we did not, at first, call upon any one, in particular, the presence of our deceased brother has, much oftener than any other of our deceased relatives, manifested itself to us when sleep has shut out the external senses; and then we see and know him as in days of yore—and this frequently happens, too, when our thoughts do not dwell upon him before we sleep. Is not this because, like millions of other spirits, to millions of other mortals, he is constantly near to us. Whether this assumption be true or not, it is one of the greatest consolations, and most cheering trust of the Christian; he instinctively hugs it to his heart, and asks not, doubts not, whether it is a delusion—so happy a thought is it to imagine that one is surrounded with a host of spirits who sympathize with him in his joys and sorrows, and who, if their warnings be heeded, will preserve his foot from falling.

We will state, that the parties with whom we sat, at this interview, were not introduced to each other, until after the sitting; and sure we are, that we never saw one of them before, and that no one present knew aught of us or our connections; and we dare not, nor have we any right to say, after our courteous and hospitable reception, that we were imposed upon.

Some, we know, are ready to ask, 1st, How comes it that Mr. Sunderland only has been able to attract these "rappings"? Briefly we reply, that he was at first as incredulous about them as any one could be—that he spent much time and money to investigate the matter—that he became convinced—that he obtained a promise of the "spirits" that they would respond to him at his home, if they could find a proper medium—that the spirit of his little son first ad-

dressed him, by rapping upon the cradle of his grandchild, the child of Mrs. Cooper.

And, 2d—of course we must expect such a question, in this utilitarian age—*Cui bono?* What will these manifestations amount to, providing they be true? Briefly, we may say, Truth, Harmony. Indeed, Mr. Sunderland and others, who until a recent period were perfect infidels, have become convinced of spiritual existences, and now enjoy not only communion with them, but a freedom from doubt, and a faith in things divine which is the greatest happiness, the highest consolation. Even while he was soliloquizing, after our sitting, the rappings were heard in various places about the room, as if in approval of what he had affirmed, and in many extraordinary ways have they been manifested, not only to him, but to others, in Boston and other places.

But enough for to-day. Time must be the great arbiter in this matter; let us be content to wait. Meanwhile, we would advise those who wish to investigate this most interesting of all subjects, to take Mr. Sunderland's paper, "The Spiritual Philosopher," in which they will find everything important relative to it chronicled, besides much philosophical and rational investigation pertaining thereto.

From the Springfield Republican.

ANOTHER LETTER FROM MR. ELMER.

Mr. Bowles:—A gentleman of this place, somewhat distinguished for his shrewdness, after reading the article you were so kind as to publish over my signature, respecting the mysterious moving of the cradle, &c. at Charlestown, suggested that if I had another similar opportunity, "I should take up the cradle and see if I could hear and feel the rappings on it, while holding it in my hands, and that if I saw it move again, without a visible cause, I should take hold of it while it moved." Last Monday evening I visited Mr. Sunderland's house again, and found the family in the parlor. Mr. S. asked me if we should converse with the spirits where we were, or whether I preferred some other place; but as I did not wish to suggest what my purpose was, I told him I would not dictate in that matter. He then replied that he would "leave it to the spirits."

I soon heard and felt the rappings under my feet, and on the walls of the room; and what seemed to be spirits, signified in the usual way, that we should again surround the cradle, in the sitting room. After various questions had been answered by the rappings on the cradle, I asked if they would rap on it if I took it up, and was answered that they would. I then took up the cradle, and was sure no one could touch it. I first heard and felt a loud rap on the side of the cradle next to my person, and then on each end of it, likewise on the bottom of it, and under my feet, as well as in two different directions on the walls of the room, all at the same time! After becoming en-

tirely satisfied with this experiment, I set down the cradle, and asked the spirits if they would move it. We all moved to a proper distance from it, and *saw it move*, to our entire satisfaction! I then took hold of it, while moving, with considerable strength, and found I could not hold it, or prevent its moving as it had done before!! I witnessed various other results which I will not mention.

If any one doubts the truth of the above, or thinks I was deceived, I will refer them to Capt. H. H. Watson, who is connected with the Navy Yard in Charlestown, and who has seen too much hard service as one of our officers in the United States Army to be either frightened, fluttered, or fascinated. Capt. Watson was present, and saw what I have stated, and in a private interview, subsequently, told me he would testify to these facts under oath.

I have also seen and heard as mysterious things in the presence of Mr. Gordon, at the house of my brother in Worthington street, in this village, since I was at Mr. Sunderland's. My only object in publishing these, and other facts, is to induce intelligent and scientific men to investigate these phenomena, and give us the results of their investigations, and as a further inducement, I hereby pledge myself to pay one hundred dollars to any person who will prove by the decision of three candid, disinterested men, after they shall have witnessed facts which I will exhibit before them, that the above results were produced by any human agency this side of the spiritual world. No one, I believe, could have more contempt for what has been called the "Rochester Knockings" than myself; and even after I read the report of those distinguished men who witnessed the rappings at the house of Dr. Griswold in New York City, I thought it a low, silly affair. But believing, as I do, after having seen and heard for myself, that there is not, nor can be any deception, fraud, or imposition, about this affair, I will very cheerfully pay the above sum to any one who will solve the mystery.

Oct. 5, 1850. RUFUS ELMER.

From the New Haven Journal.

THE STRATFORD MYSTERIES.

Messrs. Editors.—In your paper of Monday, I gave you an account of a *Chapel scene*, which was one of the most extraordinary and one of the best authenticated occurrences connected with the Stratford mysteries. The question now properly comes up, by what agency were those images constructed? The answer which incredulity will at once suggest is, that some of the family must have done it for the purpose of keeping up the excitement in that neighbourhood. On this point I may say sincerely that I was particular and thorough in my inquiries, not only of the family, but of others—eye-witnesses, disinterested persons, whose character and standing in our community forbid all suspicion of misrepresentation, collusion, deception or mistake; and I would suggest in reply to the above inquiry the following thoughts:

1st. No candid person acquainted with

Dr. Phelps or his interesting family, and especially no one who has been with them while suffering from these disturbances, will for one moment admit that they could be guilty of lending themselves to imposition or trickery under any circumstances whatever. And besides, every one of them is ready to make solemn oath of entire innocence and ignorance of the agency by which these mysterious disturbances have been caused.

2. Several of the figures were constructed when no member of the family, nor any other person was by, and when it is believed to have been physically impossible for any human being in the house or about it, to have constructed them, even if so disposed.

3d. The extraordinary rapidity with which some of them were constructed, renders the supposition of its being done by any about the house wholly inadmissible, the materials of which they had been composed having been seen in different parts of the house not three minutes before they were wrought into a figure with an accuracy and speaking grace which would have required an hour of the most artistic and tasteful hand among the fair and cunning daughters of Eve.

4th. What possible object can Dr. Phelps or his family have in bringing upon themselves this serious misfortune—the damage to their property, which must be at least two hundred dollars—the annoyance of twelve or fifteen hundred visits from the idle and curious, as well as the intelligent and good—the unjust and abusive remarks which have come to their ears from persons whose friendship they once valued, and whose society constituted one of the most pleasurable circumstances of their residence in that place, not to speak of the gross rudeness which some of the family have encountered—what motive, I ask, can be assigned for their agency in a course of measures which has brought upon them the severest trials of their life? To suppose that any family on the face of the earth, in the exercise of reason, would do these things and continue them for month after month, is a greater marvel than to suppose that all the spirits in Pandemonium were let loose, and that the Hells of Milton and Dante had set their prisoners free to prowl again among mankind.

5th. If the family had been so disposed they could not have carried on such imposition a single day without detection. The house has been visited by some fifteen hundred people. The utmost facilities for investigation have been afforded. Every nook and corner of the house has been explored. Persons known to be obstinately incredulous were invited to spend days and nights in the family. The boy to whom suspicion most attached was sent away, and every plan which incredulity could suggest, or ingenuity devise, has been employed to detect the cause; and so confident is Dr. Phelps that there is no trickery or deception in the case, that he said in my presence, and declared himself willing to make the offer "that if, any person would come into

his house and perform as many movements and of the same kind as have been performed, with as many eyes to look on, behind the curtain and before the curtain, and do it all without detection, he will give him the house and all there is in it." Perhaps those who have pronounced the whole thing a "bungling trick," would do well to try it as a speculation. It is a beautiful place, and worth some eight or ten thousand dollars.

6th. But why call on Dr. Phelps alone for a solution of the mystery? Why not call for an explanation of similar "knockings" and other phenomena in seven different families of Bridgeport, the forty families in Rochester, in Auburn, in Syracuse and its vicinity, and the great number of instances, said to amount to some two hundred in Ohio, New Jersey, and places more distant, as well as those in Hartford, Springfield, Charlestown, &c. &c.? Tell us the cause of these phenomena and we shall have less difficulty in solving the "Stratford mysteries." Till then, what is it?

KNOCKINGS IN PITTSBURG.

There was quite an excitement in the Fifth Ward on Saturday last, in consequence of the discovery, by some one, of strange and peculiar sounds in the wall of the Livery stable of Rogers & Obey, and which seem to resemble the much talked of Rochester Knockings. Several gentlemen visited the scene of these strange phenomena on Saturday evening. They report that no visible cause exists to which the sounds can be traced.

These sounds appear to proceed from a solid brick wall, twelve inches in thickness, at the southern end of the stable. They are not continuous, but occur at irregular intervals. The noises much resemble the rubbing of a stone against a scythe.

We understand that the proprietors of the stable were long aware of the existence of these sounds, but refrained from saying anything about them, lest they should be thought superstitious, consequently the attention of the curious has only been called to them during the last few days.

We think that upon close investigation it will be discovered that these are material sounds. We will await further developments.—*Pittsburg Post*.

BOSOM SINS.—At a Religious meeting, held at a private house, one of the light fingered gentry happened to be present, his attention was arrested more by a string of sausages than by the words of the preacher. During the discourse he had, unnoticed, filled his bosom with the sausages, when his attention was drawn to the preacher, who was exhorting his hearers to give up their bosom sins. The sausage man immediately came forward and threw his sausages on the floor, exclaiming, "Here, take your sausages; I don't want 'em if you're going to make such a fuss about it."

SPIRITUAL PHILOSOPHER.

BOSTON, SATURDAY, OCT. 26, 1850.

STRATFORD, CT.

I have now, it is hoped, published enough in relation to the strange manifestations at Stratford, Ct., to enable the candid of all parties, to form some accurate opinions, as to the place they hold in the great whole of the Physical and Spiritual spheres. I went to Stratford without any definite opinion as to the interpretation that should be put upon those things; my sole object being to find out, if possible, what the truth was in relation to them. It must be borne in mind, that I never was a receiver of the peculiar theological views entertained by the sect of which Dr. Phelps is an accredited minister. Hence, I did not anticipate what I witnessed at his house; or, that I should meet with a spirit there, who would call himself "Sam Slick," "Be-elzebub" and "Devil." Nor was I hasty, I think, in forming the opinion which I have expressed on this subject, even after I had received from the lips of Dr. Phelps himself, a faithful account of what had taken place at his house. He also gave me access to a record, or journal which he had kept of the strange occurrences, the substance of which I have published in these articles. Nor will Dr. Phelps regret this, it is hoped, if, as I am informed, the mischievous "invisibles," at his house have recently destroyed the records, to which I have here referred. It was the Dr.'s design, I believe, to publish from those records, some account of the strange occurrences at his house, and it is not unreasonable, perhaps, to suppose that he wished to do so for the purpose of making out the justness of his conclusions. "that the whole thing, so far as the transactions in Stratford were concerned, were to be set down, among those devices of satan, by which he is prosecuting his work of destroying souls." I, however, have arrived at a different judgment, which has been stated in a previous number, that these discordant manifestations from the Spirit World, are a part of that dispensation which is to destroy that discordant, and contradictory theology, in which, what is called "devil" and "satan" holds so conspicuous a place. If, indeed, there were no goodness, no truth, except what is included in that old and dark system, then we might not hope for any manifestations more harmonious than those which placed *images made of wearing apparel, on their noses at Dr. Phelps' with bibles in their hands.* But, we know, and multitudes of others now in the spheres above, and on this earth below, that as the Calvinistic theology does not include the whole of goodness and truth, so the reflections of that discordant

conglomeration which comes back from the Spirit World, do not exhibit the whole of that world. It is manifest, that Dr. Phelps and his sect cannot well believe in any other manifestations from the Spirit World, except such as agree with his views of *hell* and the *devil*. It is not, therefore, the fault, so to speak, of that world that it sends back to Dr. Phelps and his sect a perfect echo of what they teach here, and what the spirits heard from their lips, before they left this sphere.

It has, we confess, seemed to us that we could discover some correspondences between the character of those manifestations, and the theology to which we have referred—witness the letter published in our last. And to make this matter still more plain, let us notice a few characteristics by which the manifestations at Stratford have been distinguished:—

1. *Destruction of property.* Dr. Phelps assured me that fifty dollars would scarcely repair the glass and furniture that had been broken in his house by those unseen agents. Sixty panes of glass had been broken; and he showed me one window out of which every square had been dashed! He bought a box of glass at Bridgeport, Ct., and placed it in the shed, where he opened it and took out two panes and put them on a bench, near by. As he saw Mrs. P. approaching the bench, he said to her something to guard her from touching the glass, when, lo! without any visible means, it broke into a thousand pieces! I saw a brass candlestick, quite an old one, which had been broken by the spirits. Four times, Dr. Phelps informed me, the "invisibles" had set, or attempted to set his house on fire. I saw a place on the back stairs which he said was burned in this way; and once the fire was kindled on the bed of the lad to whom reference has been made. Some newspapers were taken by the "invisibles" and placed on his bed, and a lamp which was burning on the mantel was seen to move till it reached the bed and ignited the papers. Moses Y. Beach of New York, happened to be sleeping in the next room, and upon the alarm being given, he sprang out of bed and assisted in extinguishing the flames.

At one time Dr. Phelps found a part of a letter he had just written on business on one side of his sheet, and on the other had expressed some determination to move from the premises "if those disturbances did not cease." The invisibles tore off that part of the letter which referred to them, and said he must not send that! What they said was communicated by rapping; as, after a while, Dr. P. and family found that they could carry on conversation with the spirits by the alphabet, whenever they choose, the same as he had heard of their doing in Rochester, N. Y.

2. *Wantonness. Lies. Contradictions.* The history of most of the communications which have been made in the family of Dr. Phelps, would amount to this and but little, if any thing more. Most of the communications which the "invisibles" made in writing were puerile, as we have shown before. The second morning I was there, a very loud rapping was commenced under my feet while at breakfast. I asked "if it was my sister?" The answer was "Yes." Well, said I, if you are the spirit of my sister, you can tell me how many children you left in this world? So the spirit commenced counting, and counted up to "twenty-five;" when I pronounced it a lying spirit. I asked it, "are you unhappy? Answer "Yes." Quos. "Are you more unhappy now, than when you first entered the spirit world? No answer. Can I do you any good? "Yes." How? The spirit then called for the alphabet and spelled out—"Give me a glass of fresh gin." What will you do with it? said I. "Put it in my mouth." I asked, where is your mouth? No answer.

There had been two panes of glass broken during one night I staid in the house, and in answer to a question from Dr. P. the "invisible" said I broke them, and also, that other persons present broke the windows. I asked the spirit if it would talk with me at some future time? "Yes, in hell," was the answer. Are you in hell? "Yes." Is Dr. Phelps in hell? "Yes." Are we all in hell? "Yes." Numerous instances were described to me by Dr. Phelps and his family in which the "invisibles" had lied, made promises and broken them, as if to excite hope, for the purpose of disappointing it. And then the spirits confessed themselves mistaken; saying they "were not angels of light—they did not know every thing." In a previous paper we have quoted some compositions, or letters written by the spirits which we think, fully illustrates the assumption we have made, with regard to their character.

3. Dr. Phelps is of opinion, that the invisibles who visit his house, have attempted the lives of two of his family. They not only tore the clothes of the lad, some half a dozen times, but once he was found hung upon a tree in the barn-yard. His pants were stripped from his body, or torn to shreds in an instant. And at another time, the young lady was indisposed, and laid down to sleep. Dr. Phelps noticed that her face was flushed; and a moment after the invisibles drew the pillow over her head. Dr. P. took it off, and in a moment the sheet was drawn up over her face. The Dr. drew it down and pinned it, to keep it there. On turning his back, the pillow was again drawn over face. He now noticed that she appeared as if struggling, her breathing was difficult; and on examining her neck he found, under a ribbon, a

narrow piece of tape, tied around her neck, and under that the small cord, taken from the wrist of a glove and tied so tight, that it imbedded in the flesh, and the ends could not be got hold of with the fingers. On cutting this cord, she breathed freely, and soon after awoke. Dr. Phelps had but little or no doubt, the young lady might have been strangled, had he not been present and prevented it.

INAPPROPRIATE QUESTIONS.

As the first manifestations from the good and true, in the Spirit Spheres, must spring from *Love*, coming as they do from our nearest, dearest friends, or guardian spirits, so it may be easy to see, that all questions, (at first) to spirits which are inappropriate to this element, will be likely to remain unanswered.

Hence, all who desire to understand what appertains to the spiritual should study the science of *correspondences*. It is constantly brought before us in all the manifestations we have ever witnessed from the Spirit spheres.

The first element in Nature is Love; and the first manifestations from the spirits of the departed are from *Love*, and usually come from our nearest guardian Spirits.—Therefore, all tests, or questions, inappropriate to this relation are generally refused, or unanswered, while almost any question which springs from the affections, is answered promptly and often, before it is expressed in words. And so, after the Love element is gratified, then that of *Will* or *Power*; and and the next is *Wisdom*. Thus in all things we may see the doctrine of eternal progression.

"HOW SHALL WE HAVE RESPONSES?"—This question reaches us from various localities. Many scattered all over the land want to hear for themselves, and ask, "how shall we, also, be favored as you have been?" Answer, raise a club immediately for circulating the "Spiritual Philosopher." This is the answer which has often been given from the Spirit World. "Read the 'Spiritual Philosopher.'" Circulate it among your neighbors. Just as soon as your neighborhood is prepared for these manifestations, you will have them. And the way to prepare them, is to have them read a paper devoted as this is, expressly to this subject, and containing, as this does, explicit messages from the Spirit World.

MESSAGES FROM THE SPIRIT WORLD.—In constant intercourse, as we now find ourselves, with the Spirit Spheres, as might be supposed, we are daily witnessing the delivery of communications from the Spirits of the departed, to which we listen with emo-

tions of satisfaction, which we could not express. Messages to fathers, mothers, brothers, sisters, children and friends, prompted by the Love Element, and inspiring joy and gladness, in all who are in a state to receive them. Indeed, we cannot imagine a scene more interesting than the interviews we almost daily witness between parents and children, husbands and wives, brothers and sisters, long since parted by death; but now united again, by this new method of communication and permitted to hold audible conversations, with each other.

PROMISES. From the first we have been impressed with the *Fidelity* manifested in the disposition of Spirits with regard to promises. And O! the heartfelt pleasure of which I am conscious, as I pen these lines, in being able to say, as I do, that all the promises ever expressed to me by the spirits whom I have attracted to make communications to me, have been, not spiritually, merely, but literally fulfilled.

Promises, indeed, may be made in various ways. The foetus is the promise of an infant; the child is a promise of the youth; and the youth is the promise of manhood. All the promises corresponding to Love, Will and Wisdom, thus far to me, have been fulfilled. Why then should we doubt but that the following came from a Venerable, Intelligent, Truthful, Benevolent Spirit in the Sixth Sphere, as I was assured when it was spelled out to me, Oct. 17, 1850:—

"The time is forth coming when these spiritual manifestations will become universal."

BOSTON.

For some time we have been cognizant of many highly interesting and wonderful Spiritual manifestations in this city, besides those witnessed, daily, in our own family.

Not long since a gentleman, of some celebrity in the musical world, called on us, at Charlestown, under considerable excitement, and begged to know if we could give him any solution of the mysterious things which took place in his house only the night before. On sitting down with Mrs. Cooper, the spirit of his child spelled out to him, the whole affair! He would not tell us what had happened, but the spirit said:—"Lights have been seen by the family, and motions, moving about. Noises. You will have more manifestations that will explain what has occurred at your house. Tell dear mother I am happy."

And, since then, the same gentleman has called on us again and informs us that similar spiritual manifestations have been made in his family, which have been witnessed by others who happened to be present. Besides, a peculiar light shed upon different

persons and objects in the room, he heard loud and most beautiful music. It is worthy of notice that manifestations, supposed to be from spirits, were made in this same family some twenty years ago.

"KNOCKING!"

"Why do spirits rap?" Answer, for a similar reason that you yourself, "Knock," when you approach a neighbor's house and wish to gain admission. When you have once entered his house, if your presence be agreeable, your neighbor will converse with you without your "Knocking." And similarly so with the spirits; they "Knock" at first, because it is the best means they can use to gain admission into our affections. After they are sufficiently admitted, they can and do communicate their ideas without the "raps."

Once, had any person said to me that spirits conversed with him, or communicated their wishes, by *Spiritual influx*, I should have received such a statement with great caution, if not utter doubt. But now I know the fact to be a blessed reality. Yes, from day to day, and from night to night, and almost, I may say, from hour to hour, I am as conscious of the presence and communications from angels, made to my *internal senses*, as I am of feeling, seeing or hearing in the external world. Say, if you will "the man is deranged, or deluded who talks thus!"—This, perhaps, is all you know and all you can say about it. But, multitudes, yea, hosts innumerable, there are even in this external world, who can appreciate what is here affirmed, and who know by experience the happiness of which we speak. May their number be increased more and more!

OSSIAN E. DODGE. The musical, comical, inimitable, unparalleled Ossian E. Dodge, gives one of his "original and fashionable entertainments," in Tremont Temple, next Monday evening.

GRAFTING GRAPE VINES.—Mr. Curtis, member of Assembly from Onondaga county, stated at one of the agricultural meetings in Albany, that he had been very successful in grafting the Isabella on the common wild grape. He takes about 15 to 18 inches of the root of the wild vine, and inserts in it a scion of the kind he wishes to propagate. It is done in the ordinary mode of cleft or "split" grafting. The vine is planted so that the connection of the stock and scion will be just below the surface of the ground. The operation is performed in the spring, before the vines come into leaf. Mr. C. stated that he had vines so grafted, which bore considerably the first year, and sometimes they had made a growth of 14 feet the first season.—*Cultivator*.

UNITY.

APPEAL TO REFORMERS FROM THE FIFTH INDUSTRIAL CONGRESS.

Held at Chicago, Illinois, on the 5th, 6th, 7th, 8th, 10th, and 11th days of June, 1850.

The Industrial Congress of the United States appeals to all co-workers in progress, without regard to the species of reform in which they may be engaged. The Congress is aware that all reform is not confined to any particular idea; but, on the contrary, that everything relating to man and his relations to his fellow, to Nature, and to God, demands the most serious attention. All truths, whether social, religious, political, physiological or psychological, constitute a Unity, and no fragmentary reform can be carried out without going hand in hand with all other reforms. One truth cannot be severed from another without violence, and it should be the aim of all the friends of man to cover the whole ground of progress as far as possible.

The time has come for striking an effectual blow for the universal welfare. The strong hold of old Conservatism and old Absurdity has somewhat yielded to the assaults of truth; the odious bands of public prejudice have been broken, and the people are awaiting the light.

How, then, shall the million be furnished with the truth concerning their highest good, for which they are waiting, and without which they must continue in mental and physical bondage? How shall the cause of humanity be the most effectually promoted?

There is but one mode in which all reformers, all the friends of freedom, of labor, and of man, can make their efforts tell with the greatest power; and that is Unity—Organization. Individuals can of course do much by acting alone, if they have great self-sacrifice and devotion; but the maxim so universally supplied in all political parties and religious sects, and by which they are enabled to wield their power, should not be disregarded by those who are laboring for the emancipation of labor, and for universal progress. This maxim is that "In unity is strength." All great enterprises for monopoly are conducted on the same maxim. The world has been brought into political and social bondage by the adoption of this maxim, and reformers are called upon to turn the same weapon against the system of falsehood by which the millions are kept in slavish toil, poverty and ignorance. Reformers cannot abuse this maxim, for their first great doctrine is individual freedom of thought, speech, and action; they impose no creeds, either political, social, or religious; and they scorn all attempts to restrain the just liberty of the individual. But they cannot speedily bring the truth before the world, and strike down falsehood and oppression, unless by banding together for the sake of power; banding together with no other article of faith—no other creed than human good, nor no

pledge but a consecration to the warfare of man. Such a combination can never work injury, but it can bring an irresistible power to the cause of human progress.

What is to be done?

1. The truth is to be promulgated.
2. Unjust laws are to be repealed, and votes are necessary for this purpose.
3. The people are to be educated in the school of progress—an education which cannot be obtained in any of our present schools.
4. All men must feel their fraternal relations, and reformers should be attracted together by the magnet of love.

What are means of carrying out these ends?

1. Reform documents must be brought before the people—a tract system is necessary as well as money.
2. Reformers are generally poor, but a small sum of five cents per week, or ten cents per month from a large number, and what no one will feel, will do everything for the cause.
3. Petitions must be sent to Congress, and to every State Legislature, for the repeal of all laws contrary to nature, and the candidates must be questioned, and organization is also necessary for these purposes.
4. Delegates must be sent to State and National Legislatures, and to the Industrial Congress of the Union, and when good delegates are too poor to pay their own expenses, the friends should contribute, and these organizations can have a fund for this as well as all other purposes.

But how shall reformers organize?

1. Let the friends of man in every village and township of the country, and in every ward of the city, organize and frequently confer together for the great cause of human redemption.
2. Let the people of every county organize a county reform association composed of delegates from every township, village, and city ward.
3. Let the people of every State organize an Industrial Legislature, composed of delegates from the various counties—each county to send not exceeding ten delegates.
4. Let the Industrial Congress be composed of delegates from the several States. This body has been in existence five years, and admits delegates from any reform organization, without reference to townships, counties, or states, and the next Congress will be composed in the same manner, and until the reformers throughout the country shall be completely organized.

Now, Friends of universal Freedom, universal Education, universal Homes, universal Plenty, universal Labor, and universal Happiness, shall we not begin the good work with heroism and power—the heroism of love and truth? We are able if we will, and we will, if we have head and heart enough to resolve and put our resolutions into execution.—The question is whether the work shall be done, and whether there is a sufficient number of men and women in our States, counties, and towns, sufficiently unselfish, sufficiently generous in the im-

pulse of human good, and sufficiently brave and devoted to progress to begin the work. It is believed there are such in every township throughout the country, and to them we appeal for organization, that their power may be felt. Let us then rally in the name of God and Humanity, and direct our steps firmly toward the realization among all mankind of Liberty, Equality, and Fraternity.

CONSTITUTION

Of the Industrial Reform Association of

1. This Association shall be called the Industrial Reform Association of —.
2. Any individual recognising the right of all men to Life, Liberty, Happiness, Land, and the other elements of Nature, the independent proprietorship of their own Industry, and to a thorough education and to paternal protection from society, can become a member of this Association by signing the Constitution.
3. The object of this Association shall be—

1st. The security of every individual in the possession and enjoyment of his or her natural rights.

2d. The abolition of all monopoly, and especially of land monopoly.

3d. The abolition of rent by securing every individual his home, or at least a place on which to build his home; and the abolition of usury by securing to labor all the wealth that is produced.

4th. The abolition of servitude to capitalists, by securing to every one a position by which he or she may toil under his or her own will and mastery.

5th. The establishment of a system of Education which will provide every child with as thorough a mental and physical discipline and development as the science of the age will permit.

4. The officers of Society shall consist of a President, Vice President, Recording Secretary, Corresponding Secretary, and Treasurer, whose duties shall be such as usually pertain to these offices.

5. Such members as are able shall contribute — cents per month for the advancement of the Reform.

6. This Association shall make such By-Laws as may be deemed necessary.

7. This Constitution may be amended at any regular meeting, by a vote of the majority, one month's notice of the amendment proposed having been previously given.

MISCELLANEOUS.

THE VITAL PRINCIPLE.

Among the remarkable effects of electricity disclosed by the researches of Galvani and Volta, perhaps the most so consisted in its influence upon the nervous system of animals. The origin of muscular motion is one of those profound mysteries of nature which we can scarcely venture to hope will ever be fully explained. Physiologists, however, had long entertained a general conception of the conveyance of some subtle fluid or spirit from the brain to the muscles of

animals along the nerves; and the discovery of the rapid transmission of electricity along conductors, with the violent effects produced by shocks, transmitted through the body, on the nervous system, would very naturally lead to the idea that this nervous fluid, if it had any real existence, might be no other than the electrical. But until the discoveries of Galvani and Volta, this could only be looked upon as a vague conjecture. The character of a *vera causa* was wanting to give it any degree of rational plausibility, since no reason could be imagined for the disturbance of the electrical equilibrium in the animal frame, composed as it is entirely of conductors, or rather it seemed contrary to the then known laws of electrical communication to suppose any such. Yet one strange and surprising phenomenon might be adduced indicative of the possibility of such disturbance, viz., the powerful shock given by the torpedo and other fishes of the same kind, which presented so many analogies with those arising from electricity, that they could hardly be referred to a different source, though besides the shock neither spark nor any other indication of electrical tension could be detected in them.

The benumbing effects of the torpedo had been ascertained to depend on certain singularly constructed organs composed of membranous columns, filled from end to end with laminae, separated from each other by a fluid; but of its mode of action no satisfactory account could be given; nor was there anything in its construction, and still less in the nature of its materials, to give the least ground for supposing it an electrical apparatus. But the pile of Volta supplied at once the analogy both of structure and of effect, so as to leave little doubt of the electrical nature of the apparatus, or of the power—a most wonderful one certainly—of the animal, to determine, by an effort of the will, that concurrence of conditions, on which its activity depends.

CURIOUS INSTANCES OF PARTIAL INSANITY.

In the case of positive insanity of one half of the brain, the trouble of controlling it by the other may be, and most frequently is, a painful effort, only to be undertaken through the influence of some strong motive; as for example, that of obtaining liberty. Such a man can, for a time, *wind himself up*, as it were, and determine that the notions of the disordered half of the brain shall not be manifested. Many instances are on record similar to that told by Pinel, where an inmate of Bicetre, having stood a long cross-examination, and given every mark of restored reason, signed his name to the paper authorizing his discharge, "Jesus Christ," and then went off into all the vagaries connected with that delusion. In the phraseology of a gentleman whose case is related in the early part of this work, "he had held himself tight" during the examination, in order to obtain his liberty; this once accomplished, "he let himself down" again; and if ever conscious of his delusion,

could not control it. I have observed with such persons that it requires a considerable time to wind themselves up to the pitch of complete self control, and that the effort is a powerful tension of the mind. When thrown off their guard by any accidental remark, or worn out by the length of the examination, they "let themselves go," and cannot get themselves up again without preparation. Lord Erskine relates the story of a man who brought an action against Dr. Monro for confining him without cause. He underwent the most rigid examination by the counsel for the defendant, without discovering any appearance of insanity, when a gentleman asked him about a princess, with whom he corresponded in cherry-juice, he instantly became insane. This was in Westminster; and by the strange anomaly of English law, he was enabled to bring another action in the city of London, when he had so completely wound himself up to the sticking place, that it was quite impossible to elicit the slightest evidence of insanity; and the course of justice was only obtained by permission to record the evidence taken at Westminster. Another similar case is related by Lord Erskine, which was detected by addressing the patient as the Saviour of the world, till he heard which, he was perfectly rational in his answers during many hours of cross-examination. Another case occurred at Edinburgh, where a gentleman under a process similar to our writ of lunacy, was about to be dismissed for lack of proof, when a witness, who had been detained by an accident until the last moment, came into Court, and asked him what news from the planet Saturn; he instantly relapsed into incoherence, and gave evident proofs of insanity.—*New Work by Dr. Wigan.*

MAGNETIZING POWER OF THE SOLAR RAYS.

Professor Morichini, of Rome, was the first to observe that steel, when exposed to the violet rays of the solar spectrum, becomes magnetic. Similar experiments were tried by Mr. Christie in 1824; but the most accurate experiments upon this subject were performed by Mrs. Somerville in 1825, who determined that not only the violet, but indigo, blue and green, develop magnetism in the end of a needle; while yellow, orange and red produce no sensible effect. As many philosophers have failed in repeating these experiments, Mr. G. J. Knox and the Rev. T. Knox, were induced to undertake the investigation of a subject "which has so often disturbed science," and the following is the result of their labors as laid before the Royal Irish Academy on the 25th of February last:

Having procured several hundred needles of different lengths and thicknesses, and having ascertained that they were perfectly free from magnetism, we enveloped them in white paper, leaving one of their extreme ends uncovered. Taking advantage of a favorable day for making experiments upon the chemical ray (known by the few seconds required to blacken chloride of silver,) we placed

the needles at right angles to the magnetic meridian, and exposed them for two hours, from eleven to one, to the differently refrangible rays of the sun, under colored glasses. Those beneath the red, orange and yellow, showed no trace of magnetism, while those beneath the blue, green and violet, exhibited, the two first, feeble, but the last, strong traces of magnetism.

To determine how far the oxidating power of the violet ray is concerned in the phenomena, we exposed to the different colored lights, needles whose extremities had been previously dipped in nitric acid, and found that they became magnetic (the exposed end having been made a north pole) in a much shorter time than the others, and that this effect was produced in a slight degree, under the red (when exposed a sufficient length of time, under white glass, and so strong under violet glass, that the effect took place even when the needles were placed in such a position along the magnetic meridian, as would tend to produce, by the earth's influence, a south pole in the exposed extremity. Conceiving that the inactive state produced in iron, (as observed by Schœnbein) when plunged into nitric acid, s. g. 1.36, or by being made the positive pole of a battery, or by any other means, might throw some light upon the nature of the electrical change produced. Experiments were instituted to this effect, which showed that no trace of magnetism could be thereby produced.

THE WESTOVER MANUSCRIPTS.

A publication has been sent us bearing the title of the Westover Manuscripts, which were written more than a hundred years ago, by Colonel William Byrd, residing at Westover, on the north bank of James river, an accomplished gentleman with much of the spirit of the old cavaliers of Virginia about him.

The manuscripts consist of a History of the Dividing Line between Virginia and North Carolina, run in the year 1728; an account of a Journey to the Land of Eden, a tract of country on the Dan and Redee rivers, lying, we believe, in North Carolina, and finally a Progress to the Mines. They are the personal narratives of the author, and are written in an agreeable and lively manner. The publication of these manuscripts has been made under the superintendence of Edman Ruffin, at Petersburg, Virginia.—*Evening Post.*

We copy some passages from the first named of these writings:

A Daguerreotype Image made by Lightning.

"The rain was enlivened with very loud thunder, which was echoed back by the hills in the neighbourhood in a frightful manner. There is something in the woods that makes the sound of this meteor more awful, and the violence of lightning more visible. The trees are frequently shivered quite down to the root, and sometimes perfectly twisted. But of all other effects of lightning that ever I heard of, the most amazing happened in

this country, in the year 1736. In the summer of that year a surgeon of a ship whose name was Davis, came ashore at York to visit a patient. He was no sooner got into the house, but it began to rain with many terrible claps of thunder. When it was almost dark there came a most dreadful flash of lightning, which struck the surgeon dead as he was walking about the room, but hurt no other person, though several were near him. At the same time it made a large hole in the trunk of a pine tree, which grew about ten feet from the window. But what was most surprising in this disaster was that on the breast of that unfortunate man that was killed was the figure of the pine tree, as exactly delineated as any limner in the world could draw it, nay, the resemblance went so far as to represent the color of pine, as well as the figure. The lightning most probably had passed through the tree first before it struck the man, and by that means have printed the icon of it on his breast. But whatever may have been the cause, the effect was certain, and can be attested by a cloud of witnesses who had the curiosity to go and see this wonderful phenomenon."

THE MISSES DAVIDSON.

Irving says of those interesting prodigies that at five and six they were miracles—at ten and eleven wonders—but at fifteen and seventeen did not remarkably surpass those of many a girl of that age. Those who begin early will end early, and if Lucretia and Margaret had lived to bodily maturity, they would probably have appeared to recede to mental mediocrity. On the whole, says a writer in the London Quarterly, we think that a useful moral as well as a physiological lesson may be derived from the history of these two interesting and amiable young creatures—that the gifts of Providence are dispensed with a certain equitable equality, that early precocity should inspire no confidence, and early mediocrity create no discouragement—that precocity itself is rather a malady than a merit—that a premature exertion of talents is generally a fatal fallacy—and that plants that are forced by natural or accidental causes to produce fruits in spring, will either fade away in the summer, or, at least, be barren in the autumn. These are just remarks that should be well weighed and remembered.

INSECTS.

Among the more interesting operations of insects may be observed, during the months of June and July, the mechanical art of the solitary bees. The mason, which forms a nest of plaster on the wall; the carpenter, which bores a hole in the wood; and the leaf-cutter, which lines its nest with rose leaf. But still more surprising are the operations of the wasps, which literally make paper for their lives. For this purpose they detach the fibres of wood by means of their jaws, from posts, rails, window-frames, &c., and when they have amassed a bundle of fibres they moisten the heap with a few drops of viscid glue from their

mouths, and kneading it with their jaws into a paste, similar to *papier mache*, fly off with it to their nests. The wasp's paper is about the thickness of thin writing paper, and it requires from fifteen to sixteen sheets to complete the exterior covering of the nest.

A touching instance of animal instinct is related in the *Deutsche Schmelde Post* in relation to a Parisian surgeon, *Morand* by name, who had a friend owning a fine dog with a broken leg. Out of friendship, the Doctor took the dog under his care and cured him. A little while after, as he was working in his office, he heard something scratching at the door. He opened it, and saw, with the greatest astonishment the same dog that he had healed, bringing with him another dog that had met with a similar accident and who dragged himself slowly after his leader—"This time I'll let it pass," said *Morand* to the dog, "but hereafter you must not bring me any more business."

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